अनन्तशयनसंस्कृतग्रन्थावलिः–२४८

सर्वप्रसाधकः
डाक्टर् के. राघवन् पिळ्ळ

पौरस्त्यभाषागवेषणहस्तलिखितग्रन्थप्रसाधनकार्यालयः
केरलविश्वविद्यालयः

# धातुरत्नावली

प्रसाधकः
एम्. माधवन् उण्णि

११५४|१९७९

अनन्तशयने विज्ञानभवनमुद्रणालये मुद्रिता

# PREEFACE

We are happy to bring out the Dhāturatnāvali, an important Kerala work on Sanskrit grammar as No 248 in the Trivandrum Sanskrit Series. This work was most probably authored by a disciple of the famous Melputtūr Nārāyaṇa Bhatta, author of the grammatical treatise Prakriyāsarvasva and the devotional work Nārāyaṇīyam, among other compositions. The present work deals with Sanskrit verbal roots as the title itself indicates.

The work of bringing out an edition of this treatise was assigned to Sri. M. Madhavan Unni, Reserch Officer in this department. I am glad he has edited this volume which, I hope will be useful to the world of Sanskrit Scholars.

O. R. I. & Mss. Library, K. RAGHAVAN PILLAI.
7/3/1979.

# INTRODUCTION

Kerala's contribution to Sanskrit grammatical studies is significant. The history of this branch starts from about 9th century A.D. Of the eighteen Sabhāmaṭhas of Kerala which were established to promote studies in the different Śâstras, the Covvaṇṇùr Sabhāmaṭha specialised in grammatical studies. From an inscription found at the Pārthivaśekharapuram temple in Kanyākumāri District we know that king Karunantaṭakkan has endowed a chair for Vyākaraṇa in th academy attached to it. Kerala kings generally encouraged such studies by giving awards like Bhaṭṭasthánam (Paṭṭattānam) to the proficient scholars in the respective Śāstras. The family of Kùḍallür Nampûtiris won recognition in this field to such an extent that even outsiders came to Kerala to study under their guidance.

Among the different systems of grammar Pāṇini's Aṣṭādhyāyī was the most popular in Kerala. Several recasts of Pāṇini's work appeared as a result. Grammatical poems too were written here. But the Kerala scholars specialised in other systems also. Both Sanskrit and Prâkṛt grammars were composed by Keralites. The Trivandrum Manuscripts Library has done significant work in bringing out many of these publications. The first book in the famous Trivandrum Sanskrit Series was significantly a work on grammar, viz; Daivam by Deva with the commentary styled Puruṣakāra composed by Kṛṣṇalīslāśuka. Vārarucasaṇgraha which is spoken of as the work of a Keraliya Vararuci is the earliest grammatical work in metrical form produced in Kerala, and was published in the series. It is again in this series that the Prakriyásarvasva of Melputtúr Nārāyaṇabhaṭṭa appeared for the first time. The present publication Dhâturatnāvalî is yet anothr work on grammar now issued in the series

## Dhāturatnāvalī

There are several works in Sanskrit explaining the different verbal forms. The Paryāyapadāvalī of Vāsudeva is one such work giving synonyms of verbal forms having the same sense. Dhāturatnāvalī is the work of an young scholar who derived benefit from the famous Mātṛdatta, the father of Melputtūr Nārāyaṇabhaṭṭa. As suggested by the name itself it is a collection of homonymous verbal forms but having a difference in their meanings. The nature of the work is explained by the author as follows:

वृकोदराद्यैरुदितेष्वनेकदिगाश्रिता ये खलु धातुसङ्घाः ।
गुरूक्तितस्तानखिलानुदाहृत्यारोपितप्रायमिह ग्रथामः ।।
हं हो सुधीनिवह देशिकवाङ्महाब्धि-
कल्पद्रुमाद्यधिगतां गुरुदेवतुष्ट्या ।
भूयःसुवृत्तललितां समधातुरूप-
रत्नावलीं कलय कण्ठतटे लुठन्तीम् ।।

## Nature of the work

The present work purports to enumerate the root forms having an identity in their outward appearance and having a difference in meaning. The study of such forms is apparently useful to poets. Daiva of Deva also is composed in a similar manner. The author of Dhātu-ratnāvalī has admittedly followed the footsteps of his predecessor Deva to whom he is indebted in a large measure. The author has acknowledged his indebtedness in the following stanza:

पदमिह ञितां णिचामप्येकं द्वे वा यथार्हमितरेषाम् ।
कथयामि लुगादेर्लीवित्याद्यप्यनुसरन् दैवम् ।।

Thus it may be seen that the author of Dhāturatnāvali has closely followed Daïva in the matter of technical terms like Lu (adādi), Yu (yujādi), Ṇi (ṇic), Cu (curādi) and so on.

While Deva solely deals with the root forms according to Pāṇini's Dhātupāṭha the author of Dhāturatnāvalī chooses roots from several authorities like Ksīrasvāmin(author of Ksīratarañgiṇī), Mādhava(author of Mādhavīya-dhātuvṛtti), Vopadeva (author of Kavikalpadruma) and others. Thus it may be seen that the scope of the present work is considerably enlarged than in Daiva. While in Daiva a total of 641 roots alone are dealt with Dhāturatnāvali enumerates 1038 roots with similar forms and different meanings. Hence we may say that our author improved much on his earlier writers.

Similarity in roots

It is said that the work enumerates similar forms with dissimilar sense. What exactly is the similarity implied here?, one may ask. A close study of the work enables one to find out certain norms for the similarity intended here. Thus three different norms can be applied in this connection.

(1) Total similarity in the outward form with a difference in meaning. For instance there are two different verbs having the form Bhū. The first is Bhú having the meaning of 'existence' and belonging to Parasmaipada (भूसत्तायाम् परस्मैपदी). The second form is Bhū

in the sense of 'reaching' and belongs to Ātmanepada (भूप्राप्तावात्मनेपदी). Thus though the verbal form is identical the meanings are different.

(2) Though there is a slight difference due to indicatory letters there may be similarity in roots. For instance, there are two roots as 'Aga' and 'Agi'. It may be noted that the similarity consists only in the root proper, viz, "Ag" to which the indicatory "a" and "i" are added in the root form. Naturally the inflected forms differ as "Agati" and "Añgati" in Laṭ 3rd person singular. Still our author considers these verbs as having some similarity.

(3) The third form of similarity is based on the resultant forms only. Here the root forms do suggest this possibility. For instance there are two roots as "Nedṛ" and "Nidṛ". But the resultant inflected form is the same for both namely "Nedati".

Mode of illustration

It may be noted that the author does not keep any kind of unanimity or strict adherence in the mode of giving illustrations. But then Deva also does not keep any such sequence. The present author employs different techniques in giving illustration. Sometimes he gives the radical form alone as in "bhū" in the senses of 'existence' and 'reaching' though on certain occasions he gives the different root forms as "ṇidṛ' and "ṇedṛ". In yet another instance he simply remarks that there is difference in meaning. In a third instance he points out the vikaraṇapratyaya or gaṇa pertaining to the root There are instances where the root forms and meanings are indicated. In order to indicate the gaṇa or vikaraṇa the author usually gives the forms of लट्, लङ् or लिङ्

of the respective root. Sannanta (सिष्वादयिषते, सिस्वादयिषते st. 215) Nijanta (ज्ञपयते, ज्ञापयेत् st. 6) or Puganta अङ्कापयेत् st. 52) forms are often given as illustrations to suggest certain peculiarities of resultant forms. Similarly occasionally लुङ् (अगुषीत्, अगुवीत् st. 29) and लिट् forms (ललङ्क st. 72) also are given.

## Arrangement of roots

The author has followed the alphabetical order in illustration. The order is seen followed in other works like Daiva and Kavikalpadruma. The alphabetical symmetry is also conceived with reference to the last syllable of the root.

## Dhāturatnāvalí and Prakriyásarvasva

It has already been stated that the author has followed the Kṣîrataranginī of Kṣirasvàmin and the Dhātuvṛtti of Mádhava in enumerating verbal forms. But special mention may be made of his indebtedness to Prakriyāsarvasva of Melputtúr Nārāyaṇabhaṭṭa. In the Dhātukhaṇḍa of Prakriyāsarvasva are enumerated the verbal forms with their different meanings and readings occurring in the earlier works. The roots enumerated in Kalpadruma in addition to those found in Pāṉini and others are also appended in it. A close study of Dhāturatnāvali will reveal that the work has closely followed the Prakriyāsarvasva. This will be clear from the footnotes given in the text.

## The author and date

The name of the author is not clear though the introductory

portions and colophon of the work give some useful information about him. It is stated that he has benefited a great deal from the great Mātṛdatta. It is further said that he was a disciple of Nārāyaṇa. Since he has closely followed the Prakriyâsarvasva in dealing with the verbal forms we may safely identify this Nārāyaṇa with Nārāyaṇabhaṭṭa of Melputtúr, The reference to Mātṛdatta also strengthens the view. The Mātṛdatta referred to here must be the father of Melputtúr Nārāyaṇabhaṭta.[1] The following stanzas may be noted in this connection.

श्रीनारायणमिश्रश्रीगुरुचरणारविन्दयुगलमहम् ।
निश्शेषविबुधपटलीशेश्रयितं शश्वदाश्रये मनसा ।।

St. 1

इति श्रीमातृदत्तार्यकरुणाबलशालिना ।
बालेन रचिता सेयं धातुरत्नावली जयेत् ।।

St. 406

Since we are able to identify the Nārāyaṇa and Mātṛdatta referred to by our author as the great schloars belonging to the Melputtúr house it is no more a problem to fix the approximate date of the composition. It is almost established that Nārāyaṇabhaṭṭa flourished between 1560 - 1666 A. D.[2] The author of Dháturatnāvalí, being the disciple of Nārāyaṇa Bhatta may be assigned to the latter half of 17th century A. D.

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1, 2 See S Venkitasubramonia Iyer, Prakriyasarvasva Pt. III, (TSS No.153), Introduction, p.x.

Manuscripts

The edition is prepared on the basis of a single manuscript with No. 1038 G belonging to the Oriental Research Institute and Manuscripts Library collection of the Kerala University. The palm leaf manuscript is almost free from errors. No other manuscript of the work is seen noticed anywhere. Copious foot-notes are provided in the respective pages of the edition to help the reader understand the text better. An appendix of Dhātus dealt with in the work is also given in the edition.

I hereby record my indebtedness to onr Head of the Department Dr. K. Raghavan Pillai, Director and Professor of Sanskrit, for entrusting the work to me and giving necessary valuable guidance throughout the different stages of the publication

I am also thankful to Sri. A. Ramachandra Sastri, Senior Research Officer (Retd) and Sri. S. Muralidharan Nayar, Research Officer for helping me in various ways.

M. Madhavan Unni

## धातुरत्नावल्यां निर्दिष्टानां धातूनाम्
## अनुक्रमणी

[परिशिष्टेऽस्मिन् धातुरत्नावलीश्लोकेषु निर्दिष्टानामनेकेषां सरूपाणां धातूनां सकृदेव निर्देशः कृतः, एकेनैवेतरेषां गतार्थत्वात्]

| धातुः | श्लोकसंख्या | धातुः | श्लोकसंख्या |
|---|---|---|---|
| अकि | 52 | अड | 148 |
| अग | 64 | अण | 169 |
| अंगि | ,, | अत | 179 |
| अघ | 69 | अति | ,, |
| अघि | ,, | अद | 197 |
| अङ्क | 52 | अदि | ,, |
| अङ्ग | 64 | अन | 230 |
| अच | 73 | अन्ब | 259 |
| अचि | ,, | अबि | ,, |
| अचु | ,, | अम | 275 |
| अज | 90 | अय | 283 |
| अजि | ,, | अर्च | 74 |
| अञ्चु | 73 | अर्ज | 91 |
| अञ्जू | 90 | अर्द | 197 |
| अट | 114 | अर्ह | 391 |
| अट्ट | ,, | अल | 295 |
| अठ | 140 | अश | 325 |
| अठि | ,, | अशू | ,, |

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# * PŪRVA - MĪMĀṀSĀ AND ASTROLOGICAL INTERPRETATION.

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It is an admitted fact that the Pūrva-Mīmāṁsā doctrines have exercised tremendous influence on the writing of the authors of diverse disciplines of sanskrit learning. In this article, therefore attempt is made to examine the extent of the application of the doctrines of Pûrva-Mīmāṁsā to the works on Astrology.

In this context, it may be added that I restrict myself to the following works on astrology, whose authors had dates as accepted by S. B. Dikshit in his monumental 'History of Indian Astrology and Astronomy' and others are taken for granted for further discussion. 1) Bhattotpala's commentary (850 A. D. according to Dr. P, V. Kane) on the Bṛhat-saṁhitā of Varāhamihira, 2) the commentary Pramitākṣarâ of Rāmācārya(1580 A.D.) on tne Muhùrtacintā-maṇi, 3) the commentary Píyúṣadhārā of Govinda (1603 A. D.) on the Muhûrtacintāmaṇi, 4) the commentary of Rudra (the latter

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* This article is read by me at the 29th Session of the All India Oriental Conference held at Poona in June 1978.